





# THE ANTI-SLAVERY BUGLE.

SALEM, OHIO, AUGUST 13, 1859.

It would never occur to me to join him in a new political party, what then? I know no man whose heart is more sincere, more honest, more pure, more devoted to the cause of the oppressed, than Mr. Pillsbury. He is a man of noble mind, and of noble heart, and of noble spirit. He is a man of noble mind, and of noble heart, and of noble spirit. He is a man of noble mind, and of noble heart, and of noble spirit.

Them mistakes (if they did make them) would not, like Cheever's and Beecher's, shield a corrupt Church, or uphold a wicked government. Mr. Pillsbury would, in that case, do grave injustice to worthy men, and that, by constant protest, I should do my best to remedy. But both of those men really love the slave so much that I do not think they would with their eyes gagged to vote their members from being misdirected, or their labors undervalued for one short hour.

Not only, however, does Mr. Pillsbury not cling to the word "enemy," the other charges against him are singularly mistaken. He never uses much time. I and several other speakers occupied twice as much time as he did at the late Convention. He rarely makes a long speech; the fear of most hearers is, "lest he should make up out." He rarely replies to any attack on his position or resolutions; and if the discussion of such points as those embraced in his resolutions is a waste of time, many of us must plead guilty before he need, and show him the way off the platform with double offences on our heads.

Of course I do not question Mr. Pillsbury's right to give us any advice he deems fit, to ask us to withdraw if he claims that course best. The same free platform I claim is as free to her as to us, and gives her, therefore, that right. But I aver that it is a mistake, and one utterly alien to the genius and purpose of our Society, to suppose that its lists are not broad enough to admit the co-operation of all honest haters of slavery, no matter how different their method or views. Our unity comes from a common purpose, not from identical opinions. Like the Romish Church, we have work for everybody, and a place for every method, provided it make justice its polar star. Conservatism is like machinery, with its motive power often underground, and all its parts above the ground mere noise. But collision of opinion is the life of our meetings, and draws to our doors all the life that remains in Church and State; gives us the heart of the nation to mould, and enables us to mould it. We are the laboratory where Republican parties, Beechers and Cheevers are generated. The working chemist needs acids as well as alkalis, and throwing aside those imperfect products, works on—failure teaching him skill—till at last out of the darkest matter will blaze forth the pure gem. I have myself urged Beecher and Cheever, in public and private, to come to our platform, not asking them to surrender their own opinions, but only to stand with us shoulder to shoulder, each wielding his own weapon, but bearing the odium of a motto which proclaimed: "Man, if not the only thing sacred, at least the most sacred thing beneath the heavens—and, under God, Liberty and Justice first, and everything else afterwards." We fairly all our past, if, after claiming, for thirty years, of all parties, that they sink difference of opinion and join on our platform, in a common purpose, we now ask any to go out merely because their method differs from ours. Any one who should heed such advice, and, in consequence, leave our Society, would commit the same grave offence against its principles and his own past life and claims.

holding preference for our platform rather than another—some difference of judgment as to how much and how far—but none at all as to the fact that, so long as any man adheres to that "movement with death," called the Union, and acknowledges the devil's nation for the map of Christ, he does more harm to good to the slave. And all the eloquence of Beecher and Cheever avail nothing against the charge, except so far as the world believes their words to be truth and their lives a lie.

If I may be permitted to advise, I hope no one will leave our ranks who feels that he can work with us; least of all those who have laid their "May of youth" on the altar, whose careers and veteran names are dear to us beyond expression—identified with many a brave deed and many a brave sacrifice—hated by all who hate justice, but loved of our own, right arms of our strength—"leaders" themselves, approached by courage, faith, labor, clear insight and long years of matchless devotion.

Yours, WENDELL PHILLIPS.  
Bellefield, Mass., July 21st, 1859.

[S. N. Wood, who was a Republican Delegate to the Kansas Constitutional Convention, thus speaks in his paper, the *Kansas Free Press*, concerning some of the proceedings of that body.]

## THE CONSTITUTIONAL CONVENTION.

We have heard but little from the constitutional Convention since we left there a week ago. The Democrats have 17 members, the Republicans 35. Of course the Republicans as a party must take the responsibility of the convention, as they alone will be held responsible for its acts. The Democrats, however, certainly have the talent of the convention. Slough, McDowell, Stinson, who are familiar with parliament and its tactics, are the leaders of the Democracy, prompted by such outside influences as Judge Johnson, Davis, Isaacs, Halderman, etc. The Republicans, however, have no leaders; Winchell, of Geauga is undoubtedly the best informed Republican in the convention; unfortunately, however, he is the chair and the Republicans have not his ability or tact on the floor. John Ritchie, of Shawnee, is the Republican leader on the floor.

It is already known to our readers, that the convention has disfranchised Wyandott as well as Morris and Chase counties. And the convention has been satisfied by disfranchising us and held their peace, we should have let it pass, but when they fairly take for party purposes, it is our duty to speak. The facts, as we understand them, are these: The legislature last winter, passed an act repealing the poverty of Chase, and changing the county lines of Wyandott. They also passed an act changing the Northern line of Brookridge county, taking in the whole Cottonwood Valley, with some 150 voters from Madison into Brookridge county. Afterwards, the name of Wyandott was changed to Morris, and still afterwards, the Constitutional Convention met, passing, giving two delegates to Waller, Brookridge and Chase counties. No provision was made in that law for Chase and Morris counties. At the recent election, the people of Chase and Morris counties gave their united votes, (with the exception of a few in Morris county, for S. N. Wood and H. J. Kipp, as delegates to the convention. The people of Brookridge county were so disgusted with their own nominees, that they polled a large vote for the same ticket, as that of a matter of fact, in the original tally of Waller, Brookridge and Chase, was

fore the change of county lines. Wood and Kipp were elected by over fifty majority; so that to take the position that what was Wyandott was provided for, or that no provision was made for Chase and Morris counties, the delegates were clearly entitled to their seats.

When we proposed to show these facts to the committee, the majority of that committee failed to meet and hear them. When we asked the convention to grant us a hearing at the bar of the convention, we were indignantly refused. When we asked the privilege to withdraw our claim to a seat, we were, strange as it may seem, refused. On the final hearing of our claims, a humble request was again made, that we might be heard, but we were again refused. Finally, whipped, cowed down, and "gave out," as humble petitioners are asked that our solemn protest might be spread upon the journals. Without being read, or its contents known to the convention, by a solemn vote they pronounced it an insult and refused it a reading. And even S. O. Thatcher, a leader of the Republican party, after voting to refuse a reading, moved to reject the petition, and it was rejected!

To what Republicanism in Kansas will next degenerate, we are at a loss to determine. In years gone by, we all sang hosannas to a Slide, an Adams, a Giddings, a Seward, a Chase, etc., for their noble efforts in behalf of the right of petition; the old Atherton gag may now be called a plank of Kansas Republicanism. Two years ago, we denounced the Democracy from one end of the United States to the other, for having disfranchised a portion of the people of Kansas; yet the Wyandott Convention, by a strict party vote, has disfranchised whole counties. The charge that we were defeated, and went to the convention as defeated candidates, will not win. The fact went out from these men before the election, that Chase county was not in the district—that it was unprovided for. So said the *Emporia News*, "that stirring Republican paper". But not satisfied with disfranchising our counties, they added insult to injury, and shielded by the bar of the convention, within which we were not permitted, charges were made by that chief of fanatics, John Ritchie, that would be a disgrace to a common brothel, and which none but a liar and coward would make anywhere. By this pink of modesty, we were charged with being a "Negro dealer," a lie as infamous as the source from which it originated. As we never yet sold a negro to make him a slave or a slave to make him free, we have washed our hands of the institution, and propose, for a while, to look to the interests of white men as well as of the negro. While we despise those who go into neighboring states, and coax away or aid the escape of slaves, slave catching is not our business. If a negro runs away, like the boy with the molasses, we "let him run". So far as political capital is concerned, we have nothing to do with it. In Kansas, we seek according to our best judgment, to make Kansas a free State. In national politics, we believe freedom is national—slavery local. While we claim that we have no right to interfere with slavery in the states, yet we would entirely denationalize slavery, and place the influence of the general government on the side of freedom. If that is Democracy, we are a Democracy; if it is Republicanism, then we are a Republicanism.

If the Republicans of Kansas, ever proper to follow the lead of such famous fanatics as John Ritchie, and ruin their party, the blame rests with them and not us.

## SPEECH OF EDMUND QUINCY.

AT BRINGTON, MASS., AT THE FIRST OF AUGUST CELEBRATION.

The President then called upon Edmund Quincy, Esq., to address the audience, who, on rising, said he sought to make a good speech for he certainly did not know what he was going to say, and that was generally the best possible preparation a man could have. The event, to celebrate the anniversary of which they had assembled together, was one of the most extraordinary in the history of mankind. It was the very first time, in history, so far as he knew, when a great nation confessed and forsook its sin, before God and in the world; when a great nation confessed that it had been guilty of injustice and wickedness, and resolved to cease from committing that sin forevermore.

In regard to the condition of the colonies, as reported the mother country, in comparison with the relation held by the Southern States to the nominally free States of this Union, Mr. Quincy said that while in some respects it was similar, yet in others there was a wide difference. It was very true, that the slave interest of the West Indies governed the mother country, but it governed her only on this one point. The slave masters of the West Indies did not and could not hold in their hands the destinies of the British Empire, as our slave masters hold the destinies of this country. Their influence was confined to the upholding of their interest, and there they were, for many years, supreme, and there it seemed as if they would be forever dominant. In the House of Peers, there was a large body of noblemen who were also West India proprietors, and in the House of Commons there were many men who owned slaves themselves, and there were many others who were elected by persons directly interested in the maintenance of slavery; and this being the case, the abolition of slavery looked, thirty years ago, as desperate in the West Indies as it does now in this country. It was only the very year before the passage of the Emancipation Act, that nullification was proposed in South Carolina, and the nullifiers relied for support, in their war upon the Northern States, upon England. South Carolina was ready to throw herself into the arms of England, and she had no doubt that England would gladly receive her. She felt as sure that slavery was to endure forever under the British scepter, as she did that it was to endure forever within her own borders; and yet, within one little week's month, there ceased to be a slave in the British dominions.

And how was this change brought about? By the foolishness of preaching; by the incessant application of truth to the mind of the British people, who, thank God, held in their hands the absolute law-making power for the whole Empire, and as soon as the people in the British Islands had been brought up to a comparatively low plane of right feeling on this subject, they inspired the members of the House of Commons, they overcame the hereditary legislators in the House of Peers, and they dictated to the Throne, then occupied by William IV., who, when Duke of Clarence, had insulted Clarkson, and who, thirty years before that time, stood, as it were, at the head of the pro-slavery interest of the country. This showed what could be done in a country where the people have a direct power over the government. But in this country it was very different. We had no absolute power over the slave in the States; we could not elect Congressmen for the per-

pose of passing a bill for the abolition of slavery in the States. The power who held the majority, though highly respectable in character, and even eminent in ability, were selfish in color, that it might benefit them did not exist, for any practical purpose. Slavery would be abolished in some other way a long time before the people of the Northern States would be convinced that they had a constitutional right to abolish slavery in the States. The work of the Abolitionists of this country was therefore really more difficult than that of the Abolitionists of Great Britain. Here we stood face to face with the slaveholders. As the reverend gentleman who had just so eloquently addressed them said, the slaveholders were every where among us, they dictated what should be done in the pulpit and in the Legislature. Slavery whispered in the ear of the ministers, as the devil whispered in the ear of Eve. The devil of slavery lurked in the pew, was concealed under the communion-table, and stood in the pulpit of the nation. Why was this? It was because of the supreme power which the slaveholders had obtained, by fair means or by foul, over the political affairs of the country. It was not because the people who sit in the pews of Massachusetts love slavery for itself, it was not because there was not an average humanity in the churches of the country, but it was because the churches represented the respectable, comfortable, wealthy and middle classes of the country—it was because they represented the wealth and industry of the people, and the people were taught that the prosperity of the North is dependent upon the maintenance of the present state of things. They know they are doing pretty well as things are now, and although it might be demonstrated that they would do a great deal better if slavery were abolished, (for nothing could be plainer than that, and nobody would dispute it,) yet they were afraid to do the duty that lies nearest to them; lest it should bring some loss or inconvenience to them. They had rather bear the ill they have, or, what is much easier to bear, the ill which others have, "than fly to others that they know not of." And especially they hate the agitation of the slavery question, in the pulpit or out of it, lest it should diminish their dividends, or reduce the price of freight, or in some other way interfere with the means by which they make their wealth. This universal selfishness the Abolitionists had to contend against, which, proceeding from the Slave Power at the South, extended itself to the farthest lumber station of Maine.

The speaker said that if the Radicals of England should institute a scheme for the entire revolution of the British Constitution, for the overthrow of the Queen and the House of Lords, and the establishment of a Republic, their position would very much resemble that of the Abolitionists in this country; for the Slave Power is our King, our House of Lords, and the power which rules every thing throughout the land. But the English people had an advantage over us in this respect, that their Constitution was elastic, and could be changed, while ours was not elastic; it was as iron bedstead, in which the people were tied, and it must perform its diabolical office until it was broken in pieces.

But, although there were these differences in the position of the two countries, still the American Abolitionists could do the work they had set themselves to accomplish. Slavery would be abolished, for God will sit upon the throne of the universe, and move us on in every violation of the laws of the mind and of the body, of political economy, as well as of the Gospel of Jesus Christ. Slavery was a pyramid standing upon its apex, and only supported by Northern bayonets; it could not forever remain in that position. In due course of time, by one influence or another, by incurrection at the South, by the separation of the North from the South, by invasion from abroad, by some means or other, which we could not imagine, but which would as certainly come as that God lives, slavery would be abolished. The business of the Abolitionists was to try to bring this about in the best way, without bloodshed, with as little suffering as possible to the master and the slave as possible—by bringing to the application of truth to the minds of men. He had very little hope of converting the slaveholders, but the Abolitionists had a work which they could do here, and that was, to make Massachusetts a safe sanctuary for the fugitive slave. They could draw a magic circle round the frontiers of the old Bay State, and tell the slaveholder, "Thou shalt not come, but no farther!" They could make the soil of this State too hot to endure the foot of a slaveholder in pursuit of a slave. They could make the soil of Massachusetts too hot to hold a slaveholder or his minions!

That said Mr. Quincy is the duty we have got to do at home; that is the duty that lies nearest to us. We can do it; we almost did it last winter. Mr. May—We will do it! (Applause)

Mr. Quincy—Yes, we will do it! I wish Massachusetts could have been the first State to take that position, but I thank God for the example Wisconsin and Vermont have set us in this matter. There are two states from which, if the people execute their laws—in the one State passed by the Legislature, in the other adjudicated by the Judiciary—no slave can be taken by the United States, or by any power whatever. Vermont has just such a law as we want; I do not know that there is any amendment to it. It declares in the plainest manner, that no person, in any capacity whatever, Federal or State, shall take a fugitive from her borders, or bring a slave there, for the purpose of holding him as such. The master and mistress of this young woman whom we have the pleasure of seeing here to-day, who was delivered from slavery a few days since by our Court, under that law would have been sent to the penitentiary, for the offence of bringing her into the State for the purpose of holding her as a slave. It seems to me that the whole ground is covered by this Vermont law. We shall pass it, perhaps, next winter, but it depends entirely upon the Presidential market. If Mr. Banks has given up all hope of a possible nomination for the Presidency, but that is an impossible event, in the natural history of a Presidential candidate, for there is no animal so tame as a Presidential candidate. Bookman expects to be a candidate, and I dare say Fillmore expects to be a candidate, and every man who was ever put in nomination or talked of as a candidate, is busy looking after the main chance. I say, if Mr. Banks has given up all hope of the nomination, we may get such a law next winter, but if not then, we shall be sure of it the winter after. When the much-endured duty of the Presidential contest have blown away, and the Democratic candidate, whoever he may be, is safely seated in the Presidential chair, as he will be, unless the Republican party send their very maniacally and yet more anti-slavery plank into their platform, instead of taking out that almost invisible splinter that they have fastened in their throats, and called it the anti-slavery

plank of their platform, I say, when the Democratic candidate is established in the national palace, I think the winter after that we may reasonably hope to make Massachusetts really a free State. But in order to do this, we must work this winter, and winter, to work until the object is accomplished. Having done this, we shall have secured an impregnable position, from which we can assault and abolish the system of slavery everywhere. For it is to be slow work. We have got to secure fortress after fortress. We are not to do as Louis Napoleon did, turn back from the quadrilateral; we have got to attack them, and when we have taken them, when the Northern States have been made secure from the feet of the slave-hunter, and safe for the slave, we shall have attained a position in which we shall either compel the slave States to abolish slavery, for the sake of remaining in the Union, and thereby having their political influence secured to them; or else we shall bring the North up to the point where they shall separate from the South, and we shall have a respectable Northern Republic of our own, and the Southern States will be reduced to such a state of weakness, that they will be obliged to abolish slavery, in order to keep the knives of the slaves from their own throats.

## POLITICAL SQUIB AND RETORT.

The Boston Bee relates the following reminiscence of the deceased Horace Mann: In the Drayton trial, which occurred at Washington, December, 1848, Mr. Mann, who was counsel for the slave, made the point that the servitude of the negro ought to be proved by something else than the claim of the master; and likened it to the case of an indictment for stealing goods, which, held by nature, must be shown to have been bought and subjected. While he was exercising this illustration, Mr. District Attorney Key, the same who was shot last February by Daniel E. Sickles, wrote the following squib and handed it over to the opposite counsel:

To illustrate the point he's making:  
To larceny there must be a taking.  
A fox, he says, cannot be stolen,  
Be he young, or be an old man.  
Pursuing doctrine, says he's mistaken  
At least so far as to the taking.

It was not long before the following bitter retort by Mr. Mann was written on the back of the same paper, which was left on the table for the consideration of the District Attorney. The allusion to "ten dollars a bill" regards the fee advice Mr. Key received on each of the three hundred and forty-five indictments which he caused to be filed against the prisoners of the Pearl:

"Fox-hunting abroad, and slave-hunting in doors,  
I beg leave to suggest do not run on all fours;  
Foes do not eat fox-broth nature has bounds,  
But Mr. District-Attorney, out-bounding the bounds,  
Hunts men, women and children, his pockets to fill,  
On three hundred indictments at ten dollars a bill."

## CASE OF DR. DOY.

Our readers are already so familiar with the particulars of the case of Dr. John Doy, lately taken by an adroit stratagem out of the jail at St. Joseph, Mo., and hurried off to Kansas, that we need not repeat them here. They know that he was kidnapped in Kansas by a party of Missourians, while in pursuit of his regular business—that of a common carrier, that the fact that he had, at the time of his arrest, a runaway negro, a passenger carried for hire, in his wagon, was made an excuse for taking him to Missouri and incarcerating him in jail; that it was never proved that he was in the State of Missouri in all his life; that it was shown that the negro went into Kansas with a permit from his master, and that Doy could have no share in his alleged act of rebellion in running away. With these things fresh in their recollection, they will not wonder at the action of his Kansas friends in rescuing him as they did, nor will they be astonished or alarmed by the outcry which the Northern pro-slavery journals are making in consequence thereof. We do not justify them, but their "crime" is one that has righteous excuses. Had a fugitive slave, charged by a Commissioner in Illinois, been seized by a party of men entered and hurried off across the Ohio, then called Democratic journals—the Chicago Times included—would never have ventured a word in condemnation. We remember that the killing of a "nigger" on the highway in Washington County, by a party of Democrats, who never pretended that they had authority to arrest him, and the subsequent deposition of their victim, that the head might be sent to Missouri for the reward offered, "dead or alive," never excited a word in reprobation, though the tragedy, occurring in our own State, was one of the most horrible incidents connected with Slavery that we have ever known. But the rescue of a white man from a prison in which he was confined by the arbitrary power of an armed mob backed up by the iniquitous sentence of a corrupt court, is an offence not to be forgiven. The Times is welcome to whatever capital it may make out of its position.—*Chic. Tribune*.

## AN ILLEGAL MOVE.

In reference to the proceedings of the Kansas Constitutional Convention, the Washington Republican remarks: "This Constitution, however, has been framed in utter disregard and defiance of the English bill, and it becomes a question of some interest, whether the admission of Kansas into the Union will be resisted on that ground. The English bill requires that before the people of Kansas shall be authorized to form a State Constitution, it shall be ascertained by a census, taken according to law, that the territory has a population equal to the ratio required for a Representative in Congress. No such census has been taken. Even if a census should now be taken, after the formation of the Constitution, it would be no compliance with the act of Congress. Are we, then, to have another Kansas controversy in the approaching Congress, or will the Administration back down and permit her to come into the Union in defiance of the act which is quite as much trouble and treasure to pass? This will be mortifying to the Administration, no doubt, but still we think they will have to give in to it. It will be useless to attempt further resistance. The Administration has very little money at its command to operate with, and as to the office, the inquiry by which they are held is now so short that they are by no means as available to influence votes in Congress as they were during the Leecombe controversy."

The *Streetsville Herald* gives the document of the case of Thomas Snowden at Wheeling, in its issue of Saturday. The facts may have escaped the memory of our readers and we may therefore repeat that:—On the third day of July last, Mr. Thomas Snowden, of Massachusetts, an old colored man by the name of John Lyons, arrested to remove the daughter of Snowden from slavery—claimed as the property of Mrs. Chaplin, near West Liberty, Virginia. It appears that they succeeded in getting the girl away, and as far as West Liberty, where a posse of men overtook them, and attempted an arrest of the whole party. After a desperate struggle, in which young Snowden was knocked down two or three times, he and Lyons escaped, but the old man and daughter, together with the one they sought to set free were secured, and lodged in the Ohio county jail, Wheeling. The case came up for trial in Wheeling last week when an appeal was made by the lawyer for Snowden that it was no good subject for punishment, that a man has sought to get his own daughter out of slavery. The old man was released with his free daughter on a bail of \$25—equivalent to a discharge.

Communications.  
[The writer of the following will be as sure, anxious as for making public a portion of her private correspondence.]  
HOPE ON, HOPE EVER.

Sometimes I am ready to despair when I behold the mighty powers with which we have to contend. With Government, Wealth, Public Opinion, and all the selfish faculties of a haughty, dominant race, arrayed against us, what chance have we of success? Still an implicit faith in the justice and purity of our cause, and the means used to further it, give me confidence in our final success. We have not to demean ourselves to the business of the truckling politician, in pursuit of office. We bow not to the ignorance and superstition of the masses to carry their favor. We never lower our Standard. Our efforts have one focus—to bring the public mind to a knowledge of right and wrong, and to infuse the people with sufficient moral courage to do justice between man and man after they come to a knowledge thereof. I believe the labor done in this field is making an impression. I do not think the Priesthood hold the same power over the minds of the people that they have done before. They exhibit a spiteful and hateful spirit in their denunciations of our cause, but an unprejudiced mind easily discerns the manner of Spirit they are of.

CONCORD, N. H., August 5, 1859.

To the Editor:  
Just now there seems a difficulty in defining the position of such men as Dr. Cheever, H. W. Beecher, and the newly formed "Church Anti-Slavery Society." Some contend that they are "the most dangerous obstacles now opposed to us," in our anti-slavery operations, that "they occupy the most harmful position of any men in America." Others are disposed to give them great credit as valuable auxiliaries in the work.

Doubtless the most outspoken voice of all those named, is Dr. Cheever's. His words against slaveholders, slaveholders, and especially slaveholding church members and ministers, have indeed been terrific. Never man spoke like him. He is "the war-cry, whirlwind and fire" in the vision of Mound House, all roaring together. He is the voice of the Apocalypse, uttering at once the diapason of seven thunders. When he speaks the very elements seem to attend, and the heavens grow black and bloody system, are terrible as the shrieks of despairing ghosts, and loud as the wailing of the damned; waking all the echoes of the pit, and stunning the very demons deaf as the adder.

But to what purpose does all this rhetoric thunder round the skies and shake the ground? To this hour, the Reverend Doctor persists in calling slave-breeders and woman-whippers, both Christians and Christian ministers, and treating them as such! He declares if they deny the Atonement or the Sacredness of Sunday, he would disown them. From the New York papers, we learn that his church has just expelled a brother, only for a Sabbath day; not even allowing him to speak "five minutes in defense when the final vote was taken!" In the true spirit of the older Pharisees, he stands aloof from our movement as though its touch would shrink his broad phylactery, or stain his priestly vestments.

The "Satanic Press" in his neighborhood brands us as Traitors and Infidels; the Doctor echoes its foul calumny, and blasts us as "more bad enough and foolish enough to cross the sea to the Bible and the Constitution!" From the New York Herald we get hanging for our Treason; from Dr. Cheever, we get Hell for our Heresy.

therefore repeat that:—On the third day of July last, Mr. Thomas Snowden, of Massachusetts, an old colored man by the name of John Lyons, arrested to remove the daughter of Snowden from slavery—claimed as the property of Mrs. Chaplin, near West Liberty, Virginia. It appears that they succeeded in getting the girl away, and as far as West Liberty, where a posse of men overtook them, and attempted an arrest of the whole party. After a desperate struggle, in which young Snowden was knocked down two or three times, he and Lyons escaped, but the old man and daughter, together with the one they sought to set free were secured, and lodged in the Ohio county jail, Wheeling. The case came up for trial in Wheeling last week when an appeal was made by the lawyer for Snowden that it was no good subject for punishment, that a man has sought to get his own daughter out of slavery. The old man was released with his free daughter on a bail of \$25—equivalent to a discharge.

## THE ANTI-SLAVERY BUGLE.

SALEM, OHIO, AUGUST 13, 1859.

THE BUGLE can be obtained, every Friday, of Isaac Truscott, at Steer's Book Store on Main street, Salem, Ohio.

FRANCIS ELLIEN WATKINS is authorized to obtain subscribers for the Bugle, and to accept for any monies paid on account of the paper.

ANNIVERSARY NOTICE.  
The Seventeenth Annual Meeting of the Western Anti-Slavery Society will be held in Alliance, Stark Co., O., commencing on Saturday, the 1st of September, at 10 o'clock, A. M., and will probably continue three days.

Every year of our warfare presents, in the renewed aggressions of the slave power, new motives for persistent, faithful anti-slavery action. The North is beginning to realize how unchangeably true it is, that they who enslave others, or who aid in their enslavement, will have the cup returned to them which they have given the badman to drink. Especially is this now true of Ohio, whose districts have been imprisoned for performing deeds of humanity, whose State Sovereignty has been trampled into the dust, and whose Supreme Court has been shown to be an ally of that power which is striving to crush out the life blood of Freedom every where.

Carefully then, and cordially we invite the true friends of the slave to assemble with us at our anniversary for counsel and labor. Let us come together in the name of Liberty, and by our words and deeds strive to exalt man above institutions, humanity above creeds, that the slave's cause will receive a new impetus at our hands.

Beside our home speakers, PARKER PILLSBURY and CHARLES LEXNOR, RANSOM are expected to be present, and perhaps other friends from the East.  
BENJ. S. JONES, Recording Secretary.

## TAKE NOTICE.

The Committee of Arrangements for the Anniversary have selected a beautiful location for meeting the Text near Alliance, in and from which, during the days of the meeting, will be run carriages and hacks for the accommodation of the people. Besides the entertainment offered by numerous friends in the vicinity, there are two Hotels—the "Nixon House" and "Buckeye House"—and one large boarding house, kept by Mr. A. Scott—the first and last named without liquor.

The arrangements are ample and complete.

## OBEEDIENCE TO LAW.

The advocates and apologists of the Fugitive Slave Law, and those who propose to yield obedience from necessity, all insist that we must obey the law because it is law; and we find Mr. Corwin, while he denounces the Fugitive Act as a human and immoral, proposing to bring a man's head to the block as a test of his obedience. In respect, or even veneration for law, we will go as far as the farthest. But we refuse obedience to that enactment, because it is not law, because it is a violation of the Constitution, and because it is a violation of the law of God. We are at a loss to excuse the man, and the declaration by which he defines his position on the Fugitive Act is wholly inexcusable. Obedience to law is not obedience to tyranny; and it is not obedience to the law because it is law, it is obedience to the law because it is just, and it is obedience to the law because it is the law of God.

The above theory in regard to obedience to law, looks very well upon paper to every one whose particular case it just happens to suit. But to find it seriously put forth in a political paper which advocates a government of law, and the infliction of penalties for a violation of law, is one of the most evidences of the existence of the loose, slipshod ideas which a portion of common entertain of the duty of the citizen to the government of which he is voluntarily an integral part. If men, in addition to the law of God for their rule of conduct, and the penalties he has affixed for its violation, desire to add thereto the law of man and its penalties, let them do it deliberately and understandingly, and maintain in good faith the compact they make with their fellow men.

Governments instituted by the people vary in the degree of power they possess, which organization having that amount of authority, which has been delegated to it by the individuals composing it, and so government has a right to go beyond the limits its constituents have agreed upon in its bounds, and no constituent has a right to say to a government the exercise of the power which he, in common with others who aided in or agreed to its formation, or maintenance, conferred to the government they had created or maintained.

For instance; a hundred men resolve to form a government, and agree that the rules of the majority shall be the law of the land, limiting, however, the exercise of that power, so that the government should not be instituted shall never be permitted to establish or tolerate slavery. Call that government number 1.

Another hundred men form another government, agreeing, as in the case of the first, that the majority shall rule. But believing slavery to be a divine institution, they of course say nothing about anti-slavery restrictions, but on the contrary declare that the practice of slaveholding shall be regulated solely by individual preferences. As they are strongly evangelized in their tendency, they require of the government the suppression of all forms of religious worship except those of universal Protestantism, and direct it to pass laws enforcing the proper observance of the Christian observances. That is government number 2.

A third hundred also form a government, but believing in both physical and moral slavery, while agreeing that the majority shall rule, they further limit the power of that majority, forbidding it to establish or tolerate slaveholding, and forbidding it to pass any law for the regulation of religious worship, or in any other way to interfere with man's rights of conscience in that particular. That is government number 3.

These three governments are certainly very different in their character, and it would seem as if the duty of the citizens was just as different in character as the governments they have instituted. But if the logic of the *Standard* be correct, the obligations of each government equally precisely the



## Receipts for the Bkgd from July 27 to Aug. 2 GREAT FALLS, MONT.

GREAT SAVING  
BY  
HEATON'S  
SALE EXCHANGE  
— CHINA COAL & LUMBER —  
We have reduced the prices of all

## Receipts for the Night from July 27 to Aug. 2

**Summer Dress Goods.**  
and the offering all SUMMER READY WEAR.  
and LOTHING very low. Now is the time to buy  
and cool for the season.

**AN ENTIRE SUIT FOR** \$2.50  
HARR. Reppage, Organzier, Jacquonette,  
Brilliance, Summer Silks.

My girls sell at prices that cannot fail to induce  
all who are in want of it.

**Summer Paralleonery and Dress Goods.**  
**PURCHASE NOW.** Remember the place of  
J. HEATON'S  
Salem, July 23, 1859.-cf.

### SUBSCRIPTION ANNIVERSARY.

**AGENTS WANTED,**  
to travel and solicit orders for the celebrated Pat-  
ent Fitting Bolted Sizing Machines. Salary \$300  
per month, with all expenses paid. Address, with  
stamp,  
**I. M. DAGGETT & CO.,**  
June 25, -64.  
BOSTON, MASS.

**ANOTHER LOT OF GROCERIES!!!**  
8 bbs. prime No. O. Sugar, to arrive.  
10 bbls. do do Molasses.  
10 bbls. choice refined Sugar.  
5 bbls. Golden Syrup.  
30 bbls. choice Southern Flour.  
100 bbls. Extra Pittsburg SALT, which will  
keep dry.  
Also a general assortment choice Groceries.  
**J. B. SMITH,**

and the form of Slavery, everywhere, in the South

24 BBLs. EXTRA (SOUTHERN)  
WHITE WHEAT FLOUR  
will be sold at reasonably low rates.  
J. DEMING  
Salem, June 25, 1859.

DR. R. B. RUSH,  
HOMOEOPATHIST,  
Offices three Doors West of the Wilson House,  
NORTH SIDE OF MAIN STREET, SALEM. My office  
Where he may be found ready at all times.

ness and the grandeur of the enterprise, by the indispensable necessity, by the universal and fond

**THE ATLANTIC MONTHLY,**  
DEVOTED TO LITERATURE, ART, AND POLITICS.

The general approbation of the intelligent reading public, and the increasing circulation of the Atlantic, furnish the bondsmen with the assurance that its aims are appreciated, and that it is not an acknowledged want. The general favor which have given THE ATLANTIC its popularity hitherto will be carefully preserved, and suggestions will be added from time to time.

The pages of the ATLANTIC are stereotyped, and are printed in the best style in the country.

Price, Three dollars per annum, or twenty cents a number. Upon the receipt of the subscription price, the Publishers will mail the work any part of the United States, profla.

to meet us at its close, for cheer, counsel, sacrifice,

is 36 cents a year if prepaid.

CLUBS.

For Ten Dollars the Publishers will send three copies of the ATLANTIC for one year; the subscribers to pay their own postage.

Clergymen, Teachers, and Postmasters will receive the work for Two Dollars a year.

Booksellers and Newsmen will obtain the terms of the hundred, etc., upon application to the Publishers.

PHILLIPS, SAMSON, AND COMPANY,  
13, Winter Street, Boston.

GOOD BUSINESS : SALE.

ELISA ANDREW.

**Store and Lot;**  
(DWELLING ATTACHED.)  
with suitable out-buildings. The said premises  
is situated on the North side of Main street,  
Bangor, Ohio, between Thomas & Grainer's and  
I also offer for sale my entire stock of Goods  
which consist of a general assortment of  
**CHOICE GROCERIES!**  
will be sold CHEAP for cash, or part on time.  
For sale—10 bbls. prime N. O. Sugar,  
do do do do do do do do do do  
do do do do do do do do do do  
15 bbls. prime Molasses, do do do do  
do do do do do do do do do do  
Also a general assortment of Choice Groceries.  
Balem, May 28, 1859. JOHN DEMMING.

We call this Convention in order that we may concentrate our voices and our demands for

**MARKER HOUSE,**  
 EAST END OF MAIN STREET,  
*Salem, Columbiana County, Ohio.*  
 J. WAGON, Clerk,      W. W. ALLEN, Agt.  
 Passengers transported to and from the depot free of charge.  
 B R O D E R  
**CLOTH & CLOTHING**  
**HOUSE,**  
 SALEM, COLUMBIANA CO., OHIO.  
 [SIGN OF THE AMERICAN FLAG.]  
 The Largest and Cheapest Clothing House in

## WM. T. HOLLIDAY, JR., P. J. OLIVER,

of Goods bought directly from the  
 and I'd prefer, and all articles are  
 purchased by the purchaser. Our stock of  
 selling Goods supplies everything in the Mar-  
 Men and  
 Boys. We have  
 constantly on hand a large and  
 assortment of Goods from Goods  
 of Every Descrip-  
 tion, adapted to  
 Men's and  
 Boys's Wear,  
 which we will  
 sell by the Yard,  
 or to order at a  
 superior estimate. It is  
 well known that one Customer  
 Mr. Corvan, stands approved, and

GOING EAST.

[illegible]



